

Question: I was speaking to a scientist about something Gurdjieff said, or at least my interpretation of what he said - that eventually the earth will become like the sun and the moon like the earth and the moon will evolve its own moon. The scientist said that eventually because of a law of "entropy" the earth and the sun will become dead bodies and the moon is already dead. Whom am I to believe.

Mr. Nyland: I don't know - I wouldn't believe anybody. Does it bother you or him? He won't be around!

Question: Then what's the sense of anything? If that's true.

Mr. Nyland: If that's true, there's no sense whatsoever. So I avoid it - I don't pay any attention to it. After some time, when one starts to develop a little more insight and actual realization of what actually is taking place, then one theory or another will fall into better place. Either one you start to believe because it is based on an experience of your own and then naturally it becomes satisfied when the theory happens to agree with your experience. But it Depends entirely on how a person at the present time experiences certain things; and if this is taking place with the moon and the earth and the sun and it goes in accordance with the rules of ordinary science (that gradually everything will die out) then this is a different kind of theory from that in which there is a possibility of evolution. And if one wants to believe in evolution as far as the totality of either the universe or the different bodies that are there, then the same kind of principle of evolution should also take place for man as part of earth because he is naturally subject to all kinds of laws that govern the earth. When the earth is governed by one law, all human beings on earth are governed by the same law, although applied to the smaller proportions of man. So if in my experience I understand that there is a possibility of evolution of myself and I know by experience that when I actually do a certain amount of work in a certain direction and then I evolve, it is logical to assume that the same applies to the earth. So then the theory of evolution for the earth, that the earth becoming a planet and the planets becoming the sun and the moon becoming the earth, seems much more logical than the other theory in which everything dies out.

Question: That seems much more logical and nicer, but how do you know?

Mr. Nyland: You have to base it on your own experience. When you know for yourself what is the truth for you, then you know that it might apply to something that is outside of your domain entirely because the earth is much too big to look at. There are all kinds of different theories that exist at the present time and people will talk about, as you know, how many angels go on the head of a pin. And no one will settle the question unless it is settled in your own experience. And then it becomes for you the philosophy of your own life and you really don't care what some scientist is going to tell you because you know better.

Question: But what if he has more knowledge than I do?

Mr. Nyland: But why should you want to know it? Can't you sleep because of it? You don't lose any sleep about it; you say : Mr. "A" says one thing about it, Mr. "B" another, and I don't know who's right. But what do you care? Unless you're a scientist and you have to take sides or you have to believe in one. The average person is not really interested in being a Democrat or a Republican. He is interested in living. And if one regime of Johnson

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is better than one under Hoover, as long as one can live the way he wants to live and he has a little house and earns enough money, he really doesn't care who's in charge. But if you're in politics, that's different.

Question: But it's more than just being interested in living. It's wanting to know what is happening...

Mr. Nyland: Are you at the point where it actually is happening and it has a place in your philosophy? What difference does it make if at the present time I would say that the earth is revolving around the sun or that at another time I said that the sun is revolving around the earth. What difference does it make to you? You accept the day as it is as an opportunity for living in that day that is your life. You have no concern with any form of astronomy unless, say, you are an astronomer, and then you have to have some kind of theory. It otherwise remains just nice little tidbits of science popularized in some way and very good for talking about every once in a while to show off to your friends that you have some kind of a mind. But for the rest it is not practical at all.

Question: But I thought this Work would give answers to all these questions.

MR. Nyland: It will - in time. If you study higher mathematics when you don't even know  $a + b^2$  I think you're a fool. Make allowance for the possibility of growth also of your brain. You know, I would love to play Beethoven's twelfth sonata or a symphony but I cannot even play a simple dah-dah-dah-dah. Why should I bother about Beethoven. That's why I ask: Do you lose any sleep.

Question: It's because I'm still very skeptical about all this.

Mr. Nyland: That's right. And you will be in a state when you will not believe anybody, and probably only the last speaker. And whenever a person can make it very convincing you have to believe him because you have no opinion of your own. You remain interested because it's nice reading or nice hearing, and go to this and that because you don't know what to choose. So of course you want all kinds of different ideas put together. And then on what will you base your choice? If you believe in a man who is a scientist and knows all about it then of course you will assume he has wisdom as far as the earth is concerned. But I say the only way to settle it for yourself is to get the experience so that you know. Your experience is the only guide that you have. Those are factual; the rest is theory.

Question: On Monday night, I overheard someone say that in order to know what it means to work on oneself, we have to pick it up here and there from things we read and from the lectures.

Mr. Nyland: Who said that?

Question: I don't know the person's name.

Mr. Nyland: Oh. You ought to bring him here!

Question: But from what I got from the meetings, I don't know what it is; it's something about observing yourself.

Mr. Nyland: There are several people here who have already been in contact with Work for several years and I think they can tell you very well what it is

really what I call Abc. Who's a person who knows what work is. Come on you Group I or II people; who can help the poor girl out. I don't want to call any names but I think it is necessary. Some of you have come to conclusions either that you know what we are talking about or you don't.

Speaker: I think I can answer this. If we were sitting at a table, relaxed and having coffee and had plenty of time, I would proceed to find out two things: where does the question come from? What is the hunger behind it. I didn't hear the whole question...

Mr. Nyland: She says she doesn't know what work is.

Speaker: Have you done any reading?

Question: I've been reading Ouspensky's book and parts of Beelzebub. But it's all so vague, like you've got to relax your muscles and statements like that. I don't know how to do these things.

Speaker: Would you be willing to give some time to it? Attend meetings, sit, listen, read to get the gist of what is meant by the ABC of work?

Question: So this person was right - you just have to pick it up.

Speaker: IT's not so much a matter of picking it up here and there; it's a matter of how hungry you may be for the ideas. It takes a certain amount of time for the concepts to solidify: What does it mean to observe oneself? What does it mean to be impartial? What does it mean to be awake? How can I know for a fact what these things are all about? One experience I had, and that goes back to work, to self-observation, had to do with sitting on a bus, being totally aware of sitting on a bus, not letting your mind wander - just be aware you're sitting on a bus. Anyway, I used to think I was a quiet guy - I didn't talk too much to people. The next thing I know, after about half a block, there were thoughts going around my mind that sounded like six old ladies cackling at once. This came tumbling home to me that I thought I was a quiet guy.

Mr. Nyland: Is it getting more confusing?

Question: No.

Mr. Nyland: It is clearer. Do you know why you want to work?

Question: I'm not convinced of the value of self-observation, but I know what I want.

Mr. Nyland: Tell us what you want.

Question: It has to do with this: this year, many people I know have died, and I don't understand it. It just doesn't seem possible and just no longer exist.

Mr. Nyland: Why do you think that is such an impossibility? All we know about is the earth as we are now living. And, of course, we also know that everybody on earth will die in time. Now, what is it really that bothers you if you see that this life on earth may be sufficient for someone to do whatever they want to do in their lives. It is too bad when they want to do something and then they die, but there are several people who live long

enough to be able to do certain things in their lifetime and then perhaps when they get to be forty or fifty, they are already through with life and they happen to exist a little longer.

Question: It just doesn't make sense that something which is alive can no longer exist in any form.

Mr. Nyland: Yes, but how do you know it doesn't exist?

Question: That's what I want to know.

Mr. Nyland: Ah, the answer is that it continues to exist.

Question: Well, this I don't know.

Mr. Nyland: But you see this doesn't help you because you've had no experience. You see that even if the question is answered, it is not good enough for you because you have nothing to relate it to. Simply because someone says this is black and someone else says this is white, it has no meaning unless you yourself know that certain things that are black and white are different. If you're interested in life, you first have to become interested in the fact that you experience life, and whatever life now means to you in ordinary life as you are living it, and that there is a quality that could perhaps survive death, if that is also something of your experience, then it would be a little clearer when the assumption is made that someone else who dies can continue to live and it would be more satisfactory to you. But don't you see that it depends entirely on what your experience is, not what happens to someone else. When it happens to someone else then it is something unknown to you because you cannot place it. You have to find out what it is in you that could actually understand it; and if you don't like that they die, or that you cannot understand that life stops at death of the physical body, why don't you take the other theory: that you believe that it continues to exist. Either one, or the other, and one would be much more satisfactory than the other. But you cannot prove it unless you in yourself have an experience that would prove that, and this kind of proof, when it has to do with death, is unfortunate that you have to wait until you die - and then you cannot prove it anymore because you are not on earth so you cannot tell anybody.

You see, if that is the case, and one is confronted with the problem that is not soluble on this earth during your lifetime, you have to find out certain possibilities that are similar to dying and which then give you an idea what might be involved; and in that similarity to death, something can remain in existence, then it becomes an experience of yourself that you could have before you actually die. I can understand that one wants to find out certain things that are now problems. But maybe it is a little too much to expect that you would understand the reason why you die or even if someone says they continue to live, why they should continue to live.

It is part of a much larger pattern; it is that pattern you are interested in because you belong to that same pattern. And again, it refers to whatever it is of you that is now trying to understand the meaning of your own life and in that you would have to include something that continues to exist, even if your physical body would die. So perhaps a few logical statements about what man is, as he is, and as he finds himself, would be of some help.

There are two parts of man primarily: One is what we call his "Outer Life," i.e. his manifestation to the rest of the world and that much of his thought and feeling is concerned with his behavior and that what he does physically is usually instigated by whatever thought, whatever feeling he has. He lives in that way on the surface of his own existence. And man also has an



"Inner Life" - much deeper, much more essential; and there is not a sharp distinction between the "outer" and "inner" - but you can deepen certain thoughts, or you can have a deeper kind of emotions, or you can have more significant postures of your body which you would consider more essentially yourself. Now, the question is: If I am with an "inner" and an "outer" life, where do I at the present time live, and am I conversant with the possibility of an essential existence of myself, or do I live constantly on the surface. And it depends now entirely on what you are doing, on what you are thinking, and what you are feeling. If you actually want to go down to the "ground," to the foundation of that which is real, what becomes reality for you, and not live on the surface only, you try to deepen your thoughts or your feelings and you try to express by means of your ordinary behavior certain conditions that come from your "inner" existence and not from your "outer" one. One can assume, and this must be verified by everyone who's interested, that there are at least two distinctions, and that it is preferable for a person to have an "inner" life as fully developed as his "outer" life. When his "outer" life fails him, he still has something else to live on, or with, or to where he could retire. Then the assumption can be made that if this "inner" life has a different kind of quality, it may be possible that it remains in existence even if the outer forms die. In general, one says it is a material form and that which is spiritual.

There are different ways of expressing the difference between my "outer" and "inner" living. What I am in reality i.e. what I really feel, something I am fully convinced about, something that no one is going to take away from me, something that is for me almost a religious or sacred sense of existing, and without expressing it in any terminology that is religious (that I think there is a God who exists outside of me or perhaps could be like Heaven within me) - all of that naturally are certain words I can use for concepts of my own experience. But I am quite certain that in your life you know certain, let's call them "deep moments," in which you actually existed and you also knew that at such a time, you were not as much affected by the outside world. And the deeper you can go in wishing to express in your "outer" life that which is really yourself, if you are artistically inclined, or religiously, or philosophically, or scientifically - you want to say something, but you want to make it permanent, you want to make it of value, you want to have it exist even after you physically would die. Then one has an aim of wanting to create something that comes from your "inner" existence. And because of that, you hope it would be much more permanent and not subject to death. Again, you see this is a question of what is your life and how do you look at your life. What do you do during the day that is dividing your attention between that which you have to do in an ordinary sense and that which you do when you are, let's say, confronted with yourself in your inner, inner chamber - or that which is really your essence - that which is really you.

When you say: I promise something" - which promises what? That which is unshakeable and that which is without any question and ever there, always - that kind of promise can be fulfilled. Or is it a promise that you just make flippantly to so-and-so in order to get rid of him: "Yes, I will see you tomorrow" - and of course you have no intention of seeing him. But at least he goes away because he hopes that you will see him. It's a question of truth. How much do you actually want to be honest with yourself and with other people, and how much will you allow just for the sake of being able to get along in life on earth. This is where the depth comes in; and this is what you want, let's say, as a friendship, or when you say, "I love so-and-so," or "I care for her," or "I would die for him." What does it mean? I'm willing to give up certain things in order for the other person to continue to exist because you hope that in that kind of affection, there is something in you that becomes engaged in the life of someone else. And for that reason, caring for

a person means that you hope that you will be able to create conditions in which the other person can continue to live to their satisfaction, or perhaps to find the solution to their particular problems. The same way as you wanted someone else to love you and also give you that kind of chance. It's exactly that same kind of relationship that one has: I have my "outer" life. I have a consideration of my "inner" life. I have to live for the maintenance of my "inner" life and I want to try to continue in such a way that it could remain in existence regardless of what happens to my outer appearance.

You see, these questions become a little philosophical, of course, and I say religious because you cannot avoid entering into a religious aspect of oneself whenever one wants to apply that which is really of spiritual value in the manifestation of oneself when you are living. In relationships with different people: your father or mother, or husbands or children or whatever - all the time something will come up of yourself that every once in a while you want to give and you want to make sure is understood in the right way - that they appreciate you for whatever you are giving. But you see we are talking about what is really the intensity of one's own life. And to what extent really you are interested in that because when one is clear about that, you will be able to understand the problems as they happen to be on earth. And if there is nothing of you that corresponds to that, there will always remain many, many questions completely unanswered. You understand what I mean.

Question: So then the purpose of self-observation is to acquire knowledge that is truthful, and will always remain the same and on which I can depend. That means, and the assumption is, that that which I now know about myself is not entirely correct and that whatever my mind or my feeling has given me, either by a thought-process or something I call intuition, I am not convinced it is the absolute truth. Because whenever I make a statement about myself that I have done this, or I thought this, or felt this, it has gone into my memory and I now look at it and I try to recall it and at that time, that which is the thought about what I have done is not entirely clear to start with; and when it is clear it is colored in such a way that I allow myself to live with it, and usually my judgment about what I have done has to be of a feeling or an emotional kind, and it interferes with the actuality of an intellectual fact. The whole problem of man is that regarding himself, he does not know what he is, but he thinks he knows - and it is colored in such a way that he is able to stand himself. And he wants to close his eyes about the so-called bad tendencies of his character or the vices he has; and he likes to extol his virtues and he always likes to appear a little bit better than he is in reality. You understand what I mean - this is man.

Mr. Nyland: The purpose of self-observation is to acquire knowledge that is truthful, and will always remain the same and on which I can depend. That means, and the assumption is, that that which I now know about myself is not entirely correct and that whatever my mind or my feeling has given me, either by a thought-process or something I call intuition, I am not convinced it is the absolute truth. Because whenever I make a statement about myself that I have done this, or I thought this, or felt this, it has gone into my memory and I now look at it and I try to recall it and at that time, that which is the thought about what I have done is not entirely clear to start with; and when it is clear it is colored in such a way that I allow myself to live with it, and usually my judgment about what I have done has to be of a feeling or an emotional kind, and it interferes with the actuality of an intellectual fact. The whole problem of man is that regarding himself, he does not know what he is, but he thinks he knows - and it is colored in such a way that he is able to stand himself. And he wants to close his eyes about the so-called bad tendencies of his character or the vices he has; and he likes to extol his virtues and he always likes to appear a little bit better than he is in reality. You understand what I mean - this is man.

Question: I can see the value in observing your motives for doing things, but I don't see how observing physical things about you like breathing...

Mr. Nyland: Nobody told you to become observant of your breathing. I want facts about myself so that I can build upon them

Question: Gurdjieff says start with your body.

Mr. Nyland: Yes. Is your breathing your body?

Question: Well, I don't see the connection?

Mr. Nyland: So you see you don't know enough. So if you now want to

listen to very simple things and the next week we'll go a little further.

Observation means I want to collect facts about my personality. My personality is made up of three different ~~entities~~ almost distinct entities: one is called mental processes in my brain and I use it in order to think and do all kinds of other mental activities with it. The second is a certain section in my solar plexus which is the seat of my feelings; and I know I have feelings, liking and disliking about certain things that I now experience or that I sometimes look at. And the third is of course my physical appearance as a body and it is the totality of myself in which either the feeling or the mind has a certain function to fulfill and occupies a certain place. So, I consider my personality made up of three different sets of activities which more or less correlate with each other and the perform certain tasks for themselves in relation to each other; and the totality then becomes myself appearing on earth as a human being with thoughts and with feelings. The question of observing is that I want to acquire knowledge which is absolute about myself. And the reason I want to acquire that is that I hope that whatever my personality is at the present time, it can evolve to become a little different kind of person in the form of an individual (I call it to distinguish it from personality) which in the terminology of Gurdjieff would be conscious; would have a conscience; and would actually have a will. This is the aim. It is based on the assumption that a person can evolve to a higher state of being at a higher level.

If he wants to build, he has to have a foundation on which he can stand. This foundation has to be, to use the biblical word, of solid rock. It has to be absolute and unchanging. It cannot be different tomorrow if I start to build something. If the foundation is made of sand, then the next thunder or lightning or rain comes along, it is washed away and nothing is left. If I want to build for evolutionary purposes, I want to build on something that I can be sure will be there tomorrow and for the rest of my life. This is the reason for finding absolute facts - because anything that is subject to an interpretation is not absolute for me, and if I have an idea about what I am, someone else may have an idea about what I am and might see different possibilities for me which I don't see. And the reverse. It's only to illustrate that I want to start out with something that are facts for me, irrefutable without any possible chance of having any disagreement of opinion.

For this reason, I want to observe in a certain way and I want to accumulate facts about myself which then ultimately will give me the basis on which I can build further. This is the beginning step; and it is trying to develop a certain way - a certain method - by which I will receive such facts about myself. If I understand why I want to do it, then I become interested in how to do it. I try to observe; not with my ordinary mind. I don't believe that the facts that I get in memory, or that I hope for in anticipation, are correct enough. I want a fact to be a fact always and forever; and the facts about myself should not be subject to any kind of personal interpretation, any kind of liking, any kind of disagreement, any kind of argument - not even any kind of definition. I want to be free from associations. I want to have a fact that stands on its own and is sufficient unto itself. I don't want to have any facts that don't belong in that category. I call it objective facts. I'm interested in developing an instrument that will record objective facts about myself. I start by observing manifestations of my physical body. The requirements for objectivity is that in the first place I collect facts, in the second place the facts are complete in themselves without any feeling entering into them. I call that impartiality, that that facts is so without my like or dislike. And the third is I do not trust my mind as it is functioning in memory or in the future hoping for something to happen. That which will give me in my mind an absoluteness is only possible when the mind registers a certain fact at the moment when it actually happens. You can say philosophically it is the only way by which I can understand how I can get rid of my mind functioning this

way because my mind, the way it is now on earth and as it is in human beings, is subject to the influences of time; and I want absoluteness to be free from time and free from any dimension as expressed in a memory or dimension as expressed in anticipation. I want it to be free from the future and free from the past; and the only way I can get that is if I have it at the present of my existence. This is a moment and the use of the word "simultaneity" for that, or "instantaneous" in order to illustrate what is required for me to obtain facts which are objective and truthful and absolute. The three requirements we call ABC...

It starts out with an observation process - a recording of things as they are. It includes an impartiality to exclude my feeling in any form whatsoever. It also has to submit to the rule of simultaneity in order to exclude my association processes of my mind. I start with my body because it is easiest to develop a method when my body is behaving in a certain way in which there need not be any particular feeling of liking or disliking; and it is possible that my body can be observed at the moment when it exists when I am willing to accept that which exists without any further criticism. Of course, I want to become observant of the totality of my personality. But I don't know how it when I want to be impartial to that which is 100 % partial as a feeling center; when I want to observe my mental processes when all my mental processes take place, in whether the future or the past.

So, I select my body to develop a method and develop an instrument, and I use for that which I now call manifestations of my body certain separate manifestations of my body and I call them by name: a movement of the body, a facial expression on my face, a posture, a gesture, or a tone of voice. These are five characteristics of a physical kind that my body manifests. In that I include sometimes: tensions of my muscles, and sometimes breathing, sometimes when I am very clever I can include a certain nervous condition, and sometimes blood circulation - but I leave those four out because I have more than enough to do in trying to become impartial and observe any one of the five different possibilities of the expression of my physical body. This takes a long time. I have to develop a recording machine which is objective in nature. I have to develop what we call a "little I" which observes me; and the "little I" does not exist because it has to be objective and there is nothing objective in me. Then, only, a little thought, and a hope that something objective might exist; and there is a central point in myself which I call now magnetic center, which is the center of my life where life still is life in principle, the same as the totality of all life. In that sense, that part of life if I actually could experience it would be for me objective; or it would be infinity.

So, you see, it becomes a little complicated. And it also means work i.e. I have to try to become objective to myself in such manifestations and be impartial to them. It means I will have to accept that which I now observe in the way it is, without wishing to change it. And it is then as if this "little I" as an objective faculty situated somewhere in my brain is functioning objectively regarding me as a personality and regarding my physical behavior. I create this "little I" assuming that it will start to function and I now fake, let's say as exercises every day, a little section of my physical behavior. For one day I select movements; and now when I now move, i.e. when I walk, I try to imagine - and it is in the beginning imagination - that something exists which observes me. It is rather a difficult thing. Because I try to imagine something that of course doesn't exist - otherwise I would have it already. But I would like this which I now assume could exist to start to function - and that is the difficulty. I now assume that that which is non-existent is capable of receiving facts which are existing facts. To what extent this is a difficulty and to what extent one is able to do it with the mind, or even forced, you might say, by a real wish that I



would like to create it - that is another question. But it depends now on my wish actually to do this - how much of the actuality of the "little I" will start to grow. I walk. And it is as if something is watching me; as if something is going along with me; as if something in me is registering the fact that I am walking, that this body is walking. Sometimes I say, "I am walking;" sometimes I say, "It is walking;" sometimes I say, "I am it" - "I observes it." It is continuing to be whatever it always has been as a personality, and in addition, there is now a "little I" trying to become aware of me.

This process of recording mentally, intellectually without any partiality, I call now "awareness" to distinguish it from "thought." A thought is not an awareness and neither is an awareness a thought. But both are mental activities, and I would like to train a part of my brain so that it can become aware of myself. If this awareness is a result of the wish to work - a result of me saying "I want to work on myself" - I want to become aware of myself and continue with this effort. This awareness creates in me a state; and this state is now characterized by the awareness in receiving objective facts about myself and I call it: "I is awake," hoping that in this process of work, I try actually to develop this "little I" so that ultimately after many, many attempts, there is a possibility of this becoming sufficiently developed, sufficiently able to tell me what this personality should do. There are many things connected, of course, with it, and many perspectives you don't know. And for the beginning ( this difficulty of trying to find out what work on oneself is and what it is to be objective) stick only to what I've told you. And forget - please forget everything that anyone else has ever told you about work. When they start to talk about here and there, picking it up every once in a while, etc. etc, or to observe your breathing and all that - it is nonsense! What I've told you just now is the exact way of how to start work and if you don't do it in that way, you will never learn and there will never be a possibility of ever understanding why people die. But if you actually wish to develop, if you want to grow, if you want to become in that sense a man, a conscious person who then will have answers to the different questions that occur in life, and will actually have guidance in order to know what to do and what to think and what to feel. That is a different question. And if that is what you wish, then you go and start in this very simple ABC and stick to it and do it - time and time again, and not let up, and have patience and don't expect overnight to become a conscious kind of person. It never works.

Start with movements for one week, every day. Next week tell me how it works and then I will give you another exercise.

In the beginning of this work, one stammers. One has no words whatsoever. You haven't even got the letters to put together. You don't even know how to write the letters. You don't know how to make a word out of them. You don't even know how to make a sentence. You don't know how to make content into a sentence. And you don't even know how to read it. There is a tremendous amount that you don't know because all that you know and the little you know is subjective knowledge. We are talking about the acquisition of a different kind of knowledge, which is partly objective, partly esoteric, partly spiritual. And it is a long, long road; but it is a beautiful road if one wants to find out. But it also will cost a great deal. In addition to this, get ALL AND EVERYTHING and read at least ten pages every day as a task - if you wish to work.

All right. What other questions?

QUESTION: I wonder if there are any straightforward methods to intensify human life. I found myself with a number of possibilities, none of which are really able to fulfill - and it seems as though I have only an aim...

Mr. Nyland: When you speak, can you put more life into it? Can you try? Can you say certain things to a person, let's say, you care for, like a little child, and you want to put in your words certain things that are your life that you would like to communicate. You can deepen your voice; you can make it a little more basic if you wish, not shrill, but you can use more air, more volume, more intensity to the extent that you really want to say. You change your voice many times during the day if you wish. At times you make it very feeble, as if it were only a little treble. At times it is a bass note. At times you have a tremendous amount of intensity as volume, what we call in color CHROMA - really the depth of that which is making your voice alive. And, at times, it can be very thin. Vary it as often as you can. Make your voice expressive. Make your posture expressive. You wish to direct your arms in a certain way, sometimes maybe when you are angry and you have a fist and you shake it at someone because you want to kill him. Make significant postures, gestures. Make significant expressions on your face. Make your face so that it is contorted in all different ways the way you wish it to be. And you can look whatever you want to have on your face as an expression of what you feel to different people; and if you don't want to do it at people, put it in front of a mirror and look at yourself and do it by yourself and try to see to what extent you can use your face for an expression of hate, or love, or jealousy or anything that you feel emotionally or as an ordinary kind of a feeling. Show on your face what you think. When your thoughts are worried, show your face to be worried. When you love a person, show that on your face. When you really have a disdainful attitude, show that. When you are jealous, show it. When you are anxious, show it. When you are really fearful, show it.

Use your face, everything of your personality, that which is possible to be flexible. Get it out of a state of crystallization and make it flow! If you can only use it in all kinds of, I say, gestures, postures, whatever it is, contortions of your body. Make it work under the influence of something you say in your brain: "I want my body to do this and that and that and that." Give it, first, dexterity. Then, when you have a feeling, use an expression that doesn't belong to that feeling at all. If you have a feeling of jealousy, have a smile on your face and act, and change your face, change your whole posture. Never show what you are like as you do at the present time. Never let on. Have a poker face all over your body, as it were. Try to act, but all the time, with your mind wishing to do this, and your body becomes your servant. You can deepen anything that you wish, provided your body is able to get out of a state of crystallization. Melt yourself up and re-crystallize in any direction you want to be.

This is usually the difficulty. We are so stereotyped. We are always the same. And usually the same with different people in the same way. And you change a bit when you meet someone else. Get out of your skin! Yell to your heart's content! whenever you can. Sing at the top of your lungs. Stand on your head; do anything you like but get your damn body moving and make it flexible, so that it is under the influence of something that you want it to do, so that it could become expressive! This is how you deepen things. This is how you really make yourself much more alive. Don't allow this terrible thing to settle in too soon, this so-called maturity of crystallization; of already being finished with life and keep on repeating and repeating the same damned old thing that all the time takes place. Introduce in your good-mornings when you see someone something that is unusual. That you really mean it. Talk to people you never talked to because you think you are a little superior. Try to find out what it is

to bend down, to stand under someone, to hope that someone will tell you something, or whatever information you want - and sometimes speak with authority and, if you wish, with conceit. Make all kinds of attempts, all kinds of changes of yourself so that you know you have a body and that your body can follow commands. It is the acquisition of facts and data which are ordinary personality data, and ordinary unconscious facts. It has nothing to do with work. It has to do a little bit with ethics. It has to do a little bit with morality, with behavior in ordinary life; And it has to do with what one calls an "ordinary man" developing to his greatest capacities. So don't mistake it; what I'm saying has nothing to do with being conscious. It is only when I wish to become conscious that then the body is willing to become a servant and has no particular wishes of its own, or, rather, it can be told not to have them. You understand what I mean?

Any more? You know I want you all to be alive much more. Don't sit with faces as if you had eaten up your last penny. For heaven's sake, you're young. The world is ahead of you - use it. And be happy that you are alive. And then, at least, you can face the difficulties in which you are, a little better because then you could become perhaps a little less attached. So now, what else is there?

Question: You've said many times about the female being passive and that would help the male to be active and become awake.

Mr. Nyland: No. I've said that the female has to be a female to a man to become a male. So that the woman wants a man to be a man and she expresses in her wish for the man to be a man so that she can be a woman. It simply means that a woman cannot take over where she thinks she knows better or that she becomes a little too masculine.

Question: But how do you know where that point is?

Mr. Nyland: Aha! By experience. And it depends on the kind of man who's around. There are all shades under the sun and whatever you are as a female is also subject to many different shades, and also at different times you are a different kind of female and sometimes you can be a little bit more passive and other times you want to be active. And the same applies to a man. And the same applies to any relation that is at any one time established. It is also subject to change, depends upon the condition in which one is, or perhaps on the kind of food you are eating. There are no rules for it. But each time when it happens you have to see what is taking place. And at such a time, that which is a solution you have to find out by trial-and-error to see how much male, how much female, how much your wish, how much his wish, how much is right, how much is not right, what you can do, what you cannot do, what you expect the other to do, to what extent you intrude into the life of someone, to what extent he wants to intrude in your life - you allow him, don't allow him, whatever it is. A thousand different things, all of them interesting, because they all attribute and contribute to the fact of what is going to be your behavior. A man is all around when he lives. He is only a little bit when he is already partly crystallized and has two or three facets of his life. A man or woman, whatever it is - a person - has to be interested in such a variety of things to know what is what. And never to have their eyes or their ears closed. And always be open to receive whatever possibilities there will be and then in their own minds and in their feeling, keep on churning it around and weighing it and considering it one way or another and finally

Come to conclusions. And never to sleep and never to day-dream, and always to be active and never live too much in hallucination or imagination that has absolutely no foundation. Don't live in the blue sky. It is down on earth we live and we are human beings on earth; and we have to fulfill this kind of little task of how to be a female and how to be a male properly. No rules. You won't read it out of books either. And no esoteric or erotic pictures will tell you. You find it with your own. Stimulated by what you read; stimulated by what you hear; stimulated by what you see or what behavior of others that you care for and say: "Yes, that is good. I want to emulate it. I want to understand what makes such-and-such a person tick, for what reason - what is his aim and what is my aim; how can I compare it; what do I want to do with my life. Today, what do I wish." Experience, darling - and common sense.

Question: But why is it so often messed up?

Mr. Nyland: Why? Because earth is messed up.

Question: How can you learn...

Mr. Nyland: That's exactly the trouble. I wish I were born on Venus or Saturn - it would be a much easier life for me; for everybody.. But I happen to be on earth. Thank God you're not on the moon. Who knows? How did it happen that you are here. Even now, that you sit in this room.

There is a law, but I do not know the law. For me, it's accidental. Why is the earth the way it is? Why does Gurdjieff call it the "unfortunate planet?" It's no planet; it's neither here nor there. It's wishy-washy. There's constantly the law of gravity. Why should there be? Why am I not light enough to be away like the birds and fly? Why is it that a human being is as heavy as he is? Does he need all this physical body? I can suspend a little organ and I call it feeling and I can have a brain attached to a little string somewhere and fly around. Why should I need this body?

But I've got it; and it happens to be the human being. And perhaps nice; and perhaps not so nice. Maybe better than an animal; surely it's better than a plant - that's also life. Just imagine you're a plant; you can't get away from the place where you are. At least you can walk. And maybe you can think; at least you can have imagination about what it might be, which an animal usually doesn't have. Why is a person a three-centered being? All of these questions I don't care about. I first accept pragmatically that I am, and find myself on earth with a body, with a little bit of thought and a little bit of feeling. There I am, walking. A I have to eat and I keep on breathing. And I like my life at times and sometimes I hate it. But I accept it because I happen to be here. But don't ask me why. Cause then you go into philosophy. Why is it difficult? Why am I forgetful? Why is it that I have trouble with other people? Why don't they understand me? Why don't they appreciate the way I am, the brilliance of my mind, and the value of my heart. Why is it when I create and am an artist and that the people are really criticizing me for not understanding my art? My beautiful this-that-hoo hoo. You know what I mean?

All right. I am a simple human being, just trying to get along in the world. That's all. Then from there, that kind of simplicity, I start to build. And I want to build something that is reasonable, that is not entirely too selfish, that would take away from someone else. Thank God my life can be my own, the same way as in the fresh air I can breathe as much as I wish without taking it away from someone else. When I'm in Lake Superior, I can drink to my heart's content, or my stomach's content, and nobody else will object to it because there is enough. This is life. I can take life as deeply, as intensely as I can, because I'm not taking



it away from anyone else. I can develop my own life to its greatest possibility in evolution because I'm not taking it away from anyone because all I need is myself, the way I am, as a laboratory in which I can do experimentation; with which I can work and which does not require anyone primarily, surely to the extent that I take away anything from anyone in order to live. Earth? Yes - it happens to be earth. Unfortunate human being; unfortunately that we have as I say this heavy body with the law of gravity existing on earth. Perhaps because earth is so large and we are so small. And we are subject to that law; otherwise we would attract the earth. If I could become less dense I could kiss the earth goodby and say: "Farewell, I'm going home." But first settle the debt with earth because that is what happens to be your responsibility. So we can philosophize a little more, but it gets too long. We have said so much already.

Try to remember what I said about work. It's a very simple thing if you want to do it. It's difficult when you try, but if you want to find out what it is worth, you have to verify it for yourself.

Question: In observing myself, I find it very difficult to stay objective. I find too much disagreement...

Mr. Nyland: You see how difficult it is to become impartial.

Question: I keep reminding myself...

Mr. Nyland: No. You will have to do it by little instant after little instant. It is like little points and no more. As soon as you make an attempt to become aware, you will lose it because there is not enough energy and the surrounding in which you try it is really detrimental, is antagonistic, because you try to become objective, and make something exist in an objective sense, in the midst of a subjective world. Your ordinary mind doesn't allow it; it doesn't want it; it considers the "little I" if it starts to function as an intruder, and it is in the beginning very much afraid that something will happen to the ordinary mental processes, and then the mind comes in and tells you that it has a substitute which is just as good and will also give you information about yourself. And it says the little coloration because of memory and so forth, you get used to it; you can afford it because everybody else is doing the same thing. This is quite true. The mind is your enemy many times. And it will interfere with any attempt you want to make in order to free yourself from earth. Because that is the aim, and therefore the earth objects. Even your best friend will object to you leaving him. Even your body objects because it wants you to continue with it. That is right.

But every time I try, I try, I try; I realize I lose, I realize it then I try again. I know when I know I've lost it, I know that maybe I can do something about it. But thank God that I know I've lost it. Then at least I am reminded that I am asleep again. I want to wake up. I cannot; my eyes are sleepy. They fall asleep, the eyelids are heavy. It cannot be helped. But I have an intention within myself. I want to open them up; I open them, I open them, against all kinds of odds. Every once in a while it blinks, it blinks - there is a little light, it falls asleep again. Again, point after point, time after time - whatever I can do I do now, and I can do it now when I have the wish to do it, until I don't have a wish. I let it go until again, enough desires accumulated again I think, I feel, I am reminded, I make an attempt. Go ahead - just go ahead, but be patient.

Question: Could you tell us about the critical faculty. I wonder

what part that plays in the work.

Mr; Nyland: BEELZEBUB book is a critical, impartial study of man. Whenever I collect facts I will have a memory of what has been my experience. With my ordinary mind I consider my behavior in whatever form it was; I start to judge it from the standpoint of what is needed for ordinary life, and I also try to imagine what it would be if I were a conscious person. I don't know much about it, but at least I have an idea, the same way as if I make a concept of God, I have an idea what is meant by a deity.

So, in that sense, I become critical about my past behavior and I hope then that under the influence, when I could be awake, when such a behavior again will occur, that then at such a time I will be more loose from it so that I won't have to go through the same mechanicality. This is the critical attitude that I have with my ordinary mind which when I wake up I lose entirely in order to give me facts that are absolute. It is a give and take. I have to base my motivations on the fact that I am not as yet perfect. I have to be critical and actually see that I don't fool myself. But when I have facts that are reliable, I know that I have to accept them. There is no way around them now. No way of interpreting or rationalizing in some way or other, or that, as I said before, it becomes more agreeable to me. A fact is a fact. Never mind what it is; I have to face it. When I can take it as it is, then I have truth.

All right. Enough for today. Goodby.